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sented in their life, which on the whole is like that of the semi-nomadic, rude tribes of the Great Basin of Nevada and Utah. This is true not only of the Havasupai but also of the remaining groups of the western Arizonan plateau, the linguistically related Walapai and Yavapai.

In order to bring out the cultural position of the Havasupai I have drawn up a table (table 1) of the elements characterising the several sub-areas of this region. I have leaned heavily on Kroeber's characterisations in his *Handbook of the Indians of California*,[3] and earlier papers. I have also built on the basis of Wissler's summaries of the material cultures, realising however that the description of the Plateau area[4] hardly applies to its southern or Basin half. There is a very unequal weighting of the items of the table, the rich ritualism of the Pueblo, e.g., being dismissed with a few catch-words that level it to the order of the dances of the Basin tribes. And on the contrary I have enlarged on some minutiae because they offered an opportunity to show comparisons with the Havasupai. Like any tabular statement it suffers from abridgment but shows the situation at a glance. It must be understood that the Havasupai, being geographically one of the Western Rancheria peoples, have been drawn on in framing the culture of that group.[5] Those items that Havasupai traits most closely resemble are marked by an asterisk.

A simple count of the traits in which the Havasupai resemble these groups shows half again as many correspondences with the Western Rancheria and Basin peoples as with the others. No importance can be attached to a count of this sort but the result does coincide with my judgment derived by less mechanical procedure. I will present this in the following summary.

Material culture and economic life place the Havasupai clearly with the Basin group. To be sure they are primarily agricultural-

[3] Bureau of American Ethnology, Bulletin 78, 1925.

[4] Op. cit., 451.

[5] The composition of this Western Rancheria group may not be obvious. It includes the tribes lying between the western Pueblos and the Colorado river i.e., Navaho, Western Apache, Pima, Papago, Tonto, Havasupai, Yavapai, Walapai, and others.

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ists like the Pueblos and conduct cultivation in the same fashion, more so than the lower Colorado tribes. There is however an alternation with fall-to-spring seed- and root-gathering activities of the Basin type. The house construction of the Basin and Western Rancheria areas is similar, with the Havasupai showing something of lower Colorado and southern California forms as well. Their sweatlodge and its uses are of the type widespread in the western non-Pueblo area, the Basin, the Northwest, and the Plains. Domestic utensils are large numbers of baskets as in the Basin and in twine technique. Seed-beaters, parching trays, narrow-necked jugs, and conical burden baskets have Basin and central Californian affiliations on the whole. Pottery is specifically the Western Rancheria type, which has analogues in the southern Basin. Dress for women is the two-apron affair of California and the Basin in contrast to the Pueblo garment. Men's costumes resemble the Plains, hence may have no claim to antiquity.

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Social customs and organization are of the excessively simple Basin type. Every vestige of sibs is lacking; the family is the sole unit, with some further nucleating because of common patrilocal residence, which in turn is based on patrilineal inheritance of land. Marriage is permissibly polygamous (in contrast to strict Pueblo monogamy) and contracted by agreement. Post-nuptial residence is temporarily matrilocal as in the Basin and central California, in contrast on the one side to the matrilocal western Pueblos and on the other to patrilocal southern California. Kinship terminology is characteristically Yuman. In the readiness with which personal names are used they are unlike the generality of Southwestern and Californian peoples. In their meaningless character, or as nicknames, these resemble the Basin. The slight political structure is also of Basin type: chiefs have advisory function alone and at meetings are provided with speakers. There is none of the pluralistic leadership (hunt bosses, etc.) of Basin type, however, and their bias toward hereditary succession aligns them rather with the Californians. Tribal solidarity of the lower Colorado pattern exists, but we must not overlook that the Havasupai form but a single local group in contrast to the large tribal aggregations of that region. On the other hand

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105 they have emphatically the peaceful disposition of the Pueblos, the Basin peoples, and California at large.

Crisis ceremonialism is absent. At birth, there is a limited couvade which connects with the Basin especially and California. Cremation aligns them with the tribes to the west rather than the Pueblos, but commemorative rites of the western region are lacking. Of adolescent rites, those for boys are lacking, as in the Basin; girls' rites and in fact menstrual customs at large are of the Californian type and the Basin, except that there is no seclusion, in which they are one with Pueblos and the Plains tribes.

The relative prominence of the shaman and the absence of organized religious rites is again an expression of an outlook basically of Basin type. Specifically, familiar spirits are possessed by shamans alone, whose power is acquired in dreams. Specialisation is minimal; weather shamans, e.g., hardly form a separate class. The absence of the vision-quest is Californian, Basin, and Southwestern; the dream source, Basin and Californian. Disease is due to a pathogenic agent, as in all neighboring areas except the lower Colorado. Pueblo religious concepts appear only in some prayer plume planting, rain producing as an indefinite aim of social dancing, and Pueblo ritualism only in some slight masked dancing.

Dances are secular and specifically of Basin type, the round (squaw) dance and the Bear dance. Ritual dances of the Pueblos are as such absent; nor is the absorption of the lower Colorado tribes in ritual without dancing duplicated here. Masks, altars, ground paintings, god impersonation, ritual chambers, organized bodies, a priesthood, are all absent; on the other hand, song cycles are also.

Their mythology is a neat blend of Western Rancheria types, those of the Colorado and southern California, with a large ingredient of Basin tales. The dying god, the emergence and deluge, the wanderings of peoples, sun- and water-conceived heroes in the forms known to Pueblos and southern Californians are compounded. Familiar Coyote tales of the Basin reappear. There is no color-direction symbolism. The pattern number is four and sometimes seven, but it figures in the tales alone. In the Basin

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and northwestward the number is five, in the Southwest and Plains, four and seven, on the lower Colorado, four, in California at large, quite variable.

All in all, Havasupai culture is of the Basin type with some affiliations elsewhere in intangible culture; a few ritualistic elements link with the Pueblos, mythologic elements perhaps more with southern California. That the Havasupai link with other Western Rancheria peoples occasions no surprise since they are geographically one of them, but the striking observation is that in culture they conform equally to Great Basin characteristics. In fact, in the general simplicity of their culture and in the specific details of its elements, they are more clearly participants in Basin culture than in that of the western neighbors of the Pueblos.

In this the Walapai and Yavapai resemble them, so far as we know. Nor is this inexplicable, since all these are located peripherally to the Pueblo focus and at some distance, yet are relatively unaffected by the life of the lower Colorado. We must look upon the culture of these three tribes as representing an extension of the Basin area southward across the plateau of western Arizona.

It is not certain that such specific Pueblo elements as appear among the Havasupai were directly derived. Their attenuation suggests rather that they were derived from some intervening group, who in the light of known contacts, must have been the Navaho. The difficulty is that they may not have had contact with the Navaho before the middle of the last century, but it may also be that the traits are no older than that in Havasupai life. I have in mind here the few masked dancers and clowns, prayer plumes placed at springs, and the rather weak sentiment that dances are prayers for rain.

Agriculture among the Havasupai presents a somewhat different situation. This was their mainstay and as such makes them one with the Pueblos. Yet I am not certain that their concern and pride in their crops means that they have derived this attitude directly from the Pueblos. On the whole I am of the opinion that the intensity of a trait development is affected by neighbors'

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131 Sierra Mogollon to the San Francisco mts. and along the valley of the Colorado Chiquito. The tribe is a peculiarly interesting one, since of all the Yuman
173 tribes it is the only one which has developed or borrowed a culture similar to, though less advanced, than that of the Pueblo peoples; indeed, according to tradition, the Havasupai (or more probably a Pueblo clan or tribe that became incorporated with them) formerly built and occupied villages of a permanent character on the Colorado Chiquito n. of the San Francisco mts., where ruins were pointed out to Powell by a Havasupai chief as the former homes of his people. As the result of war with tribes farther n., they abandoned these villages and took refuge in the San Francisco mts., subsequently leaving these for their present abode. In this connection it is of interest to note that the Coconino caves on
[172] the upper Rio Verde, near the n. edge of Tonto basin, central Arizona, were named from this tribe, because of their supposed early occupancy by them. Their present
361 village, composed of temporary cabins or
342 shelters of wattled canes and branches
131 and earth in summer, and of the natural caves and crevices in winter, is situated 115 m. n. of Prescott and 7 m. s. of the Grand canyon. The Havasupai
142 are well formed, though of medium stature. They are skilled in the manufacture and use of implements, and
● 105 especially in preparing raw material, li e buckskin. The men are expert hunters, the women adept in the manufacture of baskets which, when lined with clay, serve also as cooking utensils. Like the other Yuman tribes, until affected by white influences during recent years, their clothing consisted chiefly of deerskin and, for the sake of ornament, both men and women painted their faces with thick, smooth coatings of fine red ocher or blue paint prepared from wild indigo; tattooing and scarification for ornament were also sometimes practised. In summer they subsist chiefly on corn, calabashes, sunflower seeds, melons, peaches, and apricots, which they cultivate by means of irrigation, and also the wild datila and mescal, in winter principally upon the flesh of game, which they hunt in the surrounding uplands and mountains. While a strictly sedentary people, they are unskilled in the manufacture of earthenware and obtain their more modern implements and utensils, except basketry, by barter with the Hopi, with which people they seem always to have had closer affiliation than with their Yuman kindred. Their weapons in war and the chase were rude clubs and pikes of hard wood, bows and arrows, and, formerly, slings; but firearms have practically replaced these more

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● 105 primitive appliances. The gentile system of descent or organization seems to be absent among the Havasupai, their society consanguineally being patriarchal. They are polygamists, the number of wives a man shall have being limited apparently only by his means for supporting them. Betrothals by purchase are common, and divorces are granted only on the ground of unfaithfulness. The Havasupai occupy a reservation of about 38,400 acres, set aside by Executive order in 1880 and 1882. Their population was 300 in 1869, 233 in 1902, 174 in 1905. (H. W. H.)

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Agua Supais.—Hodge, Arizona, 169, 1877. **Ah-Supai.**—Bourke, Moquis of Ariz., 80, 1884. **Ăk'-ha-sĕ'-pai.**—Gilbert, Yuma vocab., B. A. E., 64, 1878 (Walapai form). **Akaxed-pai.**—Gatschet in Ztschr. f. Ethnol., XV, 127, 1883. **Ava-Supies.**—Bancroft, Ariz. and N. Mex., 547, 1889. **Avĕsĕpai.**—Gatschet, op. cit., 123. **Cesinos.**—Ind. Aff. Rep. 1869, 91, 1870. **Cesninos.**—Taylor in Cal. Farmer, Mar. 27, 1863. **Co-a-ai-ais.**—Powell in Scribner's Mag., 213, Dec. 1875. **Cochinesnas.**—Emory, Recon., 96, 1848 (trans. 'dirty fellows'). **Cochnichnas.**—Bartlett, Pers. Narr., II, 178, 1854. **Coconinos.**—Cushing in Atlantic Mo., 544, Oct. 1882. **Cohninos.**—Bourke, Moquis of Ariz., 80, 1884. **Cojninos.**—Sitgreaves, Expedition, 15, 1853 (name by which a Havĕsŭpai called himself). **Cojninos.**—Scott in Donaldson, Moquí Pueblo Inds., 52, 1893. **Cominas.**—Vargas (1692), cited by Davis, Span. Conq. N. Mex., 370, 1869. **Cominos.**—Browne, Apache Country, 290, 1869 (mentioned as a branch of Gila Apache). **Cominas.**—Rivera, Diario y Derrotero, leg. 950, 1756. **Cominos.**—Pumpelly, Across America and Asia, map, 1870. **Cominas.**—Garcés (1776), Diary, 472, 1900. **Cominos.**—Whipple, Pac. R. R. Rep., III, pt.1, 82, 1856. **Cuccninas.**—Garcés (1776), Diary, 445, 1900 (erroneously said to be Maricopa name for Mohave). **Cuismer.**—Orosco y Berra, Geografía, 50, 1864 (misquoting Garcés). **Cuismers.**—Garcés (1776), Diary, 446, 1900. **Cuisninas.**—Ibid., 473 (erroneously said to be applied to Mohave). **Cuismers.**—Ibid. (erroneously said to be applied to the Mohave). **Eahasopis.**—Gibbs, MS. map of Colorado tribes, B. A. E., no. 282. **Ha-ha-vasu-pai.**—James, Inds. Painted Desert, 195, 199, 1903 ('people of the blue water'). **Havasopi.**—Thomas, MS., no. 602, B. A. E., 1858. **'Havasua Pai.**—Ewing in Great Divide, 203, Dec. 1892. **Ha-va-su-pai.**—Cushing in Atlantic Mo., L, 374, Sept. 1882. **Have-su-pay.**—Bandelier in Arch. Inst. Papers, IV, 346, 1892. **Havesu-pai.**—Ewing, op. cit. **'Haviasu Pai.**—Ibid. **Jabesúa.**—Garcés (1776), Diary, 340, 1900. **Java Supais.**—Baxter in Harper's Mag., June 1882. **Javesus.**—Escudero, Noticias de Chihuahua, 228, 1834 (misquoting Garcés). **Kechnimkwe.**—ten Kate, Reisen in N. A., 300, 1885 (Zuñi name: 'Piñon nut people'?). **Kechnimo.**—Ibid., 259. **Ke'-hai'-na.**—Gilbert, Yuma vocab., B. A. E., 64, 1878 (Hopi name). **Kĕhonino.**—Voth, Traditions of the Hopi, 19, 1905 (Hopi name). **Kehninos.**—Gatschet in Zeitschr. f. Ethnol., XVIII, 97, 1886. **Kĕnino.**—Ibid., XV, 124, 1883 (Hopi name). **Kox-aina'kwe.**—ten Kate, Synonomie, 7, 1884 (Zuñi name, borrowed from the Hopi). **Kŏχniname.**—Ibid. (Hopi name). **Kŏchaikwe.**—ten Kate, Reisen in N. A., 300, 1885 (Zuñi name: 'Piñon nut people'?). **Kuhai kwe.**—Cushing in Atlantic Mo., L, 362, Sept. 1882 (Zuñi name; *kwe*='people'). **Ku'h-aia.**—Escudero, Noticias de Chihuahua, 228, 1834 (misquoting Garcés, 1776). **Kŭχni-kus.**—Gatschet in Zeitschr. f. Ethnol., XV, 124, 1883 (Zuñi name). **Nation of the Willows.**—Cushing in Atlantic Mo., L, 362, 541, 1882. **Navĕsĕ-pai.**—Gatschet, op. cit., XV, 127, 1883 (a Walapai form). **People of the Willows.**—Powell in 3d Rep. B. A. E., xix, 1884. **Supais.**—Cushing in Atlantic Mo., 544, Oct. 1882 (after "Arizona Miner"). **Supies.**—Hinton, Handbook to Arizona, 353, 1878. **Supis.**—Orosco y Berra, Geografía, 50, 396, 1864 (erroneously given as part of Faraon Apache). **Suppai.**—Ind. Aff. Rep.,